THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FROM THE ARCANA CŒLESTIA OF EMANUEL SWEDENBORG.

On Charity.

6628. In the preceding explications it hath been shown throughout that the doctrine of charity was the doctrine which prevailed in the ancient churches, and that that doctrine conjoined all churches, and thus of several made one church; for they acknowledged as men of the church, all those who lived in the good of charity, and they called them brethren, howsoever they might differ as to truths, which at this day are called the truths of Faith: In these truths one instructed another, which instruction was reckoned amongst their works of charity; neither were they indignant if one did not accede to the opinion of another, knowing that every one receives truth in the degree that he is principled in good.

6629. Such being the quality of the ancient churches, the members thereof were accordingly interior men, and in consequence of being interior they were wiser; for they who are principled in the good of love and charity, are as to the internal man in heaven, and in an angelic society there which is in similar good. Hence they have an elevation of mind to interior things, and consequently they have wisdom; for wisdom cannot come from any other source than from heaven, that is through heaven from the Lord; and in heaven there is wisdom, because the inhabitants thereof are principled in good.

6630. But this ancient wisdom in process of time decreased: for in proportion as the human race removed themselves from the good of love to the Lord, and of charity towards the neighbor, in the same proportion they removed themselves also from wisdom, because in the same proportion they removed themselves from heaven: hence it is, that man from an internal man became external and this successively.

6631. And when man became external, he became also worldly and corporeal; and when this is the case, he has no longer any concern about the things of heaven; for they are so far removed that they are not believed to exist, inasmuch as in this case the delights of earthly loves take entire possession, and therewith all evils, which are delightful to him, by reason of those loves; and in such case, whatsoever he

hears concerning the life after death, concerning heaven, and concer ning hell, is as chaff in the wind, which is blown away as soon as it is seen.

6632. Hence also it is that the doctrine of charity, which was so much esteemed amongst the ancients, is at this day amongst things that are lost; for who at this day knows what charity is in the genuine sense, and what neighbour is in the genuine sense; when yet that doctrine abounds in so many and so important arcana, that it cannot be described as to a thousandth part? The sacred scripture throughout is nothing else but the doctrine of love and charity; which also the Lord teaches when he says, "*Thou shalt love the Lord thy God from thy whole heart, and in thy whole soul; and in thy whole mind; this is the first and great commandment: the second is like unto it, thou shalt love thy neighbour as thyself; from these two commandments hang the law and the prophets*," Matt. xxii. 35, 36, 37, 38. The law and the prophets are the Word in all and singular things.

6633. Inasmuch as the doctrine of charity at this day is amongst things that are lost, and hence the doctrine of faith is much alienated from the truth, it is allowed, by the divine mercy of the Lord, to deliver that doctrine and thus to restore it to the church.

6704. It is a common opinion at this day, that every man is equally a neighbour and that good is to be done to every one who is in need of help; but it concerns Christian prudence to scrutinize well the quality of a man's life, and to exercise charity accordingly: The man of the internal church acts herein with discrimination, thus with intelligence; but the man of the external church, inasmuch as he is not capable of exercising such discernment, doeth good indiscriminately.

6705. The ancients reduced the neighbour into classes, and named each class according to the names of those who appear in the world to be more especially in want of assistance; they taught also how charity was to be exercised towards those who are in one class, and towards those who are in another; and thus they reduced the doctrine to order, and reduced the life according to the doctrine; hence the doctrine of their church contained the laws of life; and hence they saw what was the quality of every man of the church, whom they called brother, but with discrimination in the internal sense according to the exercises of charity grounded in the genuine doctrine of the church, or grounded in doctrine changed from the genuine; for every one, inasmuch as he is willing to appear blameless, defends his own life, and therefore either explains or changes the laws of doctrine in his own favor.

6706. The discriminations of neighbour, with which the man of the church ought to be well acquainted, that he may know the quality of charity, are according to the good appertaining to every one; and whereas all good proceeds from the Lord, the Lord in the supreme sense and in the super-eminent degree is the neighbour in whom they originate; hence it follows, that so much of the Lord as any one hath

appertaining to himself, so much he is a neighbour, and since no two people receive the Lord in a like manner, that is, receive the good which proceeds from Him, therefore no two people are alike neighbour; for all, whosoever are in the heavens, and all whosoever are in the earths, differ in good, one and the same good being never given altogether alike to two, it being necessary that the good should be various, in order that each may subsist by itself. But all those various goods, thus all the discriminations of neighbour, which are according to the reception of the Lord, that is, according to the reception of the good proceeding from Him, cannot possibly be known to any man, nor even to any angel, but only in general, thus as to genera and some species thereof: nor doth the Lord require more from the man of the church, than to live according to what he knows.

6707. From these considerations now it is clear, that the quality of a christian good determines in what degree every one is a neighbour; for the Lord is present in good, because it is of Him, and He is present according to the quality of good; and inasmuch as the origin of neighbour is to be derived from the Lord, therefore the discriminations of neighbour are according to the Lord's presence in good, thus according to the quality of good.

6708. That neighbour is according to the quality of good, is evident from the Lord's parable concerning the man who fell amongst theives, whom being half dead the Priest passed by, and also the Levite, but the Samaritan, when he had bound up his wounds, and poured in oil and wine, set him on his own beast, and brought him to an inn, and took care of him; this latter, inasmuch as he exercised the good of charity, is called neighbour, Luke x. 29 to 37: Hence it may be known that they are the neighbour who are in good; whereas they who are in evil, are indeed neighbour, but altogether in another respect; and this being the case, good is to be done to them in another way: But on this subject, by the divine mercy of the Lord, more will be said in what follows.

6709. Inasmuch as the quality of good is what determines how every one is a neighbour, it is the love which determines; for there is not any good given which is not of the love: hence all good, and hence the quality of good exists.

6710. That it is love which causes any one to be a neighbour, and that every one is a neighbour according to its quality, is very manifest from those who are in self love; they acknowledge for neighbour those who have the greatest love for them, that is, so far, as they are devoted to them, thus in them; these they embrace, these they kiss, to these they do good, and these they call brethren; yea further, inasmuch as they are evil, they say that these are their neighbour more than others; the rest they acccount for neighbour in the degree that they are loved by them, thus according to the quality and quantity of love: such derive the origin of neighbour from themselves, by reason that love determines it.

6711. But they who do not love themselves above others, as is the case with all those who are of the Lord's kingdom, will derive the origin of neighbour from Him, whom they ought to love above all things, thus from the Lord; and will account every one for a neighbour according to the quality of love to Him. They therefore who love others as themselves, and especially who, like the angels, love others more than themselves, all derive the origin of neighbour from the Lord, for in good there is the Lord himself, inasmuch as good proceeds from Him: Hence also it may be manifest, that the quality of love determines who is a neighbour. That the Lord is in good, He Himself teaches in Matthew, for He saith to those who have been in good, "That they gave Him to eat, that they gave Him to drink, gathered Him, clothed Him, visited Him, and in prison came to Him: and afterwards, that so far as they did it to one of the least of his brethren, they did it to Him," xxv. 34 to 40.

6712. From these considerations it is now manifest whence the origin of neighbour is to be derived by the man of the church; and that every one is a neighbour in the degree in which he is near to the Lord; and inasmuch as the Lord is in the good of charity, that every one is a neighbour according to the quality of good, thus according to the quality of charity.

AN EXTRACT FROM THE BRIEF EXPOSITION OF THE NEW CHURCH, BY EMANUEL SWEDENBORG.

THE NEW JERUSALEM.

99. *That the New Church about to be established by the Lord, is the New Jerusalem, treated of in the Apocalypse, chap.* xxi. *and* xxii. *which is there called the Bride and the Wife of the Lamb.*

A BRIEF ANALYSIS.

100. The reason why the New Church is meant by the New Jerusalem coming down from God out of Heaven, Apoc. xxi. is becau[illegible] Jerusalem was the metropolis of the land of Canaan, and therein was the temple and the altar, and there also the sacrifices were offered, consequently essential divine worship was there performed, which every male throughout the land was required to attend three times a Year. A further reason is, because the Lord was in Jerusalem, and taught in its temple, and afterwards glorified his humanity there; hence it is, that by Jerusalem is signified the church. That by Jerusalem is meant the church, is very clear from the prophesies in the Old Testament concerning a new church to be established by the Lord, wherein it is called Jerusalem. I shall only adduce the following passages, from which any one of interior reason may see, that by Jerusalem is meant the church. "Behold I create a NEW HEAVEN AND A NEW EARTH, and the former shall not be remembered; behold

I WILL CREATE JERUSALEM an exultation, and her people a gladness, that I may exult over JERUSALEM, and be glad over my people. Then the wolf and the lamb shall feed together: They shall not do evil in all the mountain of my holiness," *Isaiah* lxv. 17, 18, 19, 25. "For Zion's sake I will not be silent, and for JERUSALEM's sake I will not rest, until its righteousness goeth forth as splendour, and its salvation as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall utter; and thou shalt be a crown of beauty, and a diadem of a kingdom in the hand of thy God; Jehovah shall be well pleased in thee, and thy land shall be married. Behold thy salvation shall come, behold His reward is with Him: And they shall call them, the people of holiness, the redeemed of Jehovah; and thou shalt be called, a city sought out, not deserted," *Isaiah* lxii. 1, to 4, 11, 12. "Awake, awake, put on thy strength, O Zion, put on the garments of thy beauty O JERUSALEM, the city of holiness; for henceforth there shall no more come into thee the uncircumcised and the unclean; shake thyself from the dust, arise, sit down O JERUSALEM. The people shall know my name in that day; for I am He that doth speak, behold it is I: Jehovah hath comforted his people, he hath redeemed JERUSALEM," *Isaiah* lii. 1, 2, 6, 9. Shout with joy, O daughter of Zion, be glad with all thy heart O daughter of JERUSALEM; the King of Israel is in the midst of thee; fear not evil any more; he will be glad over thee with joy, he will rest in thy love, he will rejoice over thee with shouting; I will make you a name and a praise among all the people of the earth," *Zeph.* iii. 14 to 17, 20. "Thus saith Jehovah thy redeemer, saying to JERUSALEM, thou shalt be inhabited," *Isaiah* xliv. 24, 26. "Thus saith Jehovah, I will return to Zion, and dwell in the midst of JERUSALEM, whence JERUSALEM shall be called the city of truth, and the mountain of Jehovoh Zebaoth the mountain of holiness," *Zechariah* viii. 3, 20 to 23. "Then shall ye know, that I am Jehovah your God, dwelling in Zion the mountain of holiness, and JERUSALEM shall be holiness: and it shall come to pass in that day, that the mountains shall drop down with new wine, and the hills shall flow with milk, and JERUSALEM shall sit down from generation to generation," *Joel* iv. 17 to 21. "In that day shall the branch of Jehovah be beauty and glory; and it shall come to pass,,that he that is left in Zion, and he that remaineth in JERUSALEM, shall be called holy, every one that is written for life in JERUSALEM," *Isaiah* iv. 2, 3. "In the last days the mountain of the house of Jehohovah shall be established as the head of the mountains, for out of Zion shall go forth doctrine, and the word of Jehovah from JERUSALEM," *Micah* iv. 1, 2, 8. "At that time they shall call JERUSALEM the throne of Jehovah, and all nations shall be gathered to JERUSALEM for the name of Jehovah, neither shall they go any more after the confirmation of their own evil heart," *Jer.* iii. 17. "Look upon Zion the city of our stated feasts, let thine eyes see JERUSALEM a quiet habita-

tion; a tabernacle that shall not be taken down; the nails thereof shall never be removed, and the cords thereof shall not be broken," *Isaiah* xxxii. 20; not to mention other passages, as *Isaiah* xxiv. 3. chap. xxxvii. 32. chap. lxvi. 10 to 14. *Zech.* xii. 3, 6 to 10. chap. xiv. 8, 11, 12, 21. *Malachi* iii. 2, 4. *Psalm* cxxii. 1 to 7. *Psalm* cxxx. 4, 5, 6. That by Jerusalem in the above passages is meant a church to be established by the Lord, and not the Jerusalem inhabited by the Jews, is plain from every particular of its description therein; as that Jehovah God was about to create a new heaven and a new earth, and also a Jerusalem at the same time; and that this Jerusalem would be a crown of beauty, and a diadem of a kingdom; that it is to be called holiness and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that shall not be taken down; that the wolf and the lamb shall feed together therein, and that the mountains shall drop down with new wine, and the hills flow with milk, and that it should remain from generation to generation; besides other circumstances, as respecting the people therein, that they should be holy, all written for life, and should be called the redeemed of Jehovah. Moreover all those passages treat of the coming of the Lord, and particularly of his second coming, when Jerusalem shall be such as is there described; for heretofore she has not been married, that is, has not been the bride and the wife of the Lamb, as the New Jerusalem is said to be in the Apocalypse. The former or present church is meant by Jerusalem in *Daniel*, and its commencement is there described in these words, "Know therefore and understand, that from the going forth of the word unto the restoring and building of Jerusalem even unto Messiah the Prince, shall be seven weeks; afterwards in sixty and two weeks it shall be restored, and the street and the ditch shall be built; but in distress of times," chap. ix. 25: but its end is described by these words, "At length upon the bird of abominations shall be desolation, and even to the consummation and decision it shall drop upon the devastation;" verse 27; this last passage is alluded to in the following words of the Lord in *Matthew*, "When ye shall see the abomination of desolation foretold by Daniel the prophet, standing in the holy place, let him that readeth note it well," chap. xxiv. 15. That by Jerusalem, in the places above adduced, is not meant the Jerusalem inhabited by the Jews, may appear from those places in the word, where it is said of that city, that it was entirely destroyed, and that it was to be destroyed, as in *Jer.* v. 1. chap. vi. 7. chap. vii. 17, 18, &c. chap. viii. 6, 7, 8, &c. chap. ix. 10, 11, 13, &c. chap. xiii. 9, 10, 14. chap. xiv. 16. *Lament.* i. 8, 9, 17. *Ezech.* iv. 1 to the end; chap. v. 9 to the end; chap. xii. 18, 19. chap. xv. 6, 7, 8. chap. xvi. 1, to 63. chap. xxii. 1 to 40. *Matt.* xxiii. 37, 38. *Luke* xix. 41 to 44. chap. xxi. 20, 21, 22. chap. xxiii. 28, 29, 30; besides many other passages; and also where it is called Sodom, as in *Isa.* iii. 9. *Jer.* xxiii. 14. *Ezech.* xvi. 46, 48; and in other places.

101. That the church is the Lord's, and that by virtue of a spiritual marriage, which is that of good and truth, the Lord is called the bridegroom and the husband, and the church the bride and the wife, is known among christians from the Word, particularly from the following passages: John said of the Lord "He that hath the BRIDE is the BRIDEGROOM, but the friend of the BRIDEGROOM is he who standeth and heareth him, and rejoiceth because of the BRIDEGROOM'S voice," *John* iii. 29. "Jesus said, while the BRIDEGROOM is with them, the CHILDREN OF THE MARRIAGE cannot fast," *Matt.* ix. 15. *Mark* ii. 19, 20. *Luke* v. 34, 35. "I saw the holy city New Jerusalem coming down from God out of heaven, prepared as A BRIDE ADORNED FOR HER HUSBAND," *Apoc.* xxi. 2. "The angel said unto John, come and I will show thee the BRIDE THE LAMB'S WIFE, and from a mountain he showed him the holy city Jerusalem," *Apoc.* xxi. 9. "The time of the MARRIAGE OF THE LAMB is come, and his WIFE hath made herself ready; blessed are they who are called unto the MARRIAGE SUPPER OF THE LAMB," *Apoc.* xix. 7, 9. "I am the root and offspring of David, the bright and morning star: the SPIRIT AND THE BRIDE say, come; and let him who heareth say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely," *Apoc.* xxii. 16, 17.

On Predestination.

AN EXTRACT OF A SERMON ON THAT SUBJECT, BY THE REV. THOMAS GOYDER, A MINISTER OF THE NEW JERUSALEM CHURCH.

"The doctrine which teaches that God, had from all eternity, decreed the fall of man, and predestinated millions of His rational creatures to endless woe and death, is not only contrary to the uniform testimony of scripture, and to right reason, but is also opposite to the very nature of the Divine Being. If we once admit this doctrine to be true, we must immediately pronounce the Lord of life and goodness to be the author of evil; an idea, which, in itself, is shocking in the extreme, and opposite to the declaration, that God is good and doeth good. We are taught in the unerring word of the Lord, that our Divine Creator, when He had finished the work of creation, pronounced all the works of His hands good, and indeed, not only good, but very good; for it is written, that "God saw every thing that he had made, and behold it was very good." Such was man, when the Lord of goodness made him; he was very good. Now, is it reasonable to suppose that the God of goodness would make man very good, for the express purpose of his becoming very evil? Surely not. But, suppose we leave reason altogether out of the question, as some are very desirous of doing, when religion is introduced, and let us ask, "If reason is expelled, is it scriptural? Does not the conduct of our

Heavenly Parent, as manifested to man after the fall, convince us, that no such fall was ever absolutely decreed by the Lord?" It is left upon record for our instruction, that, after the fall had taken place, the Lord appeared to Adam in the garden of Eden, and called unto Adam, and said, "Where art thou?" The man answered and said, that he was afraid, because he was naked, and therefore hid himself. Upon receiving this answer, the Lord immediately questions the man, and says, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" Here then we find, that the Lord is graciously pleased to inform us, Himself, that he commanded man not to eat of the forbidden fruit: and, if he commanded him not to eat of it, on pain of death, how can man, a poor, finite, weak, and erring creature, presume to declare that God had, from all eternity, decreed the fall, and predestinated millions to death? We are fully convinced that the Lord is essential goodness: that the words proceeding from His divine lips, are very and eternal truth.—We dare not, as christians, foster in our minds the impious idea, that the righteous judge of all the earth can say one thing, and mean another: we have no just grounds to suppose that our creator could say to man, "Thou shalt not eat of the tree of knowledge of good and evil," and at the same time determine that he should eat of it. We cannot admit this: the scriptures do not teach it; it is contrary to the goodness and perfection of the Divine Being; and therefore, the doctrine of predestination, as it is generally taught, is neither just, reasonable, nor scriptural.

"Again, as we observed in our last lecture, it is the nature of error to be wrapt in mystery, obscurity, and contradiction; and we cannot but make the same observation now, with regard to the doctrine under consideration.

"We are informed by our brethren who maintain the doctrine of predestination, that God punishes man for his sin and disobedience; but, this declaration does not harmonize with their doctrine. God punishes man for his sin and disobedience! This can never be: for we are told by them, that God had from all eternity decreed the transgression of Adam, consequently his fall. Now, if it is a truth, that the Lord decreed such fall, then it is evident that it was His divine will that the fall should take place: it must come to pass; and therefore man, in order to fulfil the divine purposes and intentions, did that which the Almighty created him for the express purpose of doing, and which he was compelled to do by a divine and irresistible power. Man, according to this view of the subject, is perfect obedience: he performed the work which the Lord gave him to do: he executed the will and good pleasure of his Heavenly Father; he did what his Creator designed from all eternity should be done by him; he was, therefore, perfect obedience; and man, in reality, according to the prevailing idea of predestination, is punished for doing that which his Creator, from all eternity, designed him to perform.

Now, my worthy christian brethren, I declare this present moment, in the presence of the Righteous Judge of all the earth, unto whom I must shortly give an account of my words and actions;—I declare that this view of predestination is not the truth: it has no foundation in Scripture; and happy is the man who banishes it for ever from his breast. Does not the idea spread a veil of thick darkness over the divine goodness of the Deity, and hide from human view the glory and brightness of His perfection? Who can imagine for a moment, that God, whose name, and nature is love, in its very essence, could decree the fall of man, and be the great first cause of introducing sin, and spiritual death and desolation, into the world? It cannot be: we can discover no traces of divine wisdom or goodness in such a decree. We are told by the persons who receive this doctrine of predestination as truth, that God intended to glorify His justice, in the condemnation of some, as well as His mercy in the salvation of others. But surely they cannot mean what they say. Glorify His justice in the condemnation of some! Impossible! Can the Almighty whose goodness is boundless and beyond all human conception, receive any glorification in the condemnation and eternal misery of His rational creatures, the works of His own hands? There can be no hesitation in answering, No; such is not the nature and character of the christian's God. The merciful Jehovah of Hosts, when clothed in our nature, wept over His fallen and unhappy children, and said, "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee together, even as a hen gathereth her chickens under her wings, but ye would not." Here we find, that the great Saviour, the very and eternal God of heaven, wept over the sinfulness and corruptions of the human heart: tears of sorrow for the depravity and wretchedness of His backsliding Israel, flowed from His eyes, and He says, "how often would I have gathered you together!"—snatched you from a state of wretchedness and woe, and rendered you perfectly and eternally happy,—"but, ye would not." How does this conduct of the Divine Saviour strike at the very root of the generally received idea of predestination! How beautifully also does it harmonize with the declaration of our text."

FOR THE HERALD OF TRUTH.

ANSWER

To questions proposed by D, to a Universalist, published in No. six of this work.

"*Can any man, in any circumstances, die unforgiven and unholy?*" Here are two questions connected, which must receive separate answers:

1st. A man cannot die unforgiven; for did not Christ give himself a ransom for all? Was he not delivered for our offences, and did he not rise again for our justification? Did he not bear our iniquities, and shall we not be healed by his stripes? Will he not finish sin, and make an end of transgression? And will he not see of the travail of his soul and be satisfied?"

2d. A man can die unholy, for all have sinned and come short of the glory of God! There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: destruction and misery are in their ways, and the way of peace have they not known: There is no fear of God before their eyes. Whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God! For God hath concluded them all in unbelief, that he might have mercy upon all.

"*Is there a full proportionable punishment for every sin a man commits.*" I shall not retract from what I have said already, consequently, shall answer this question in the affirmative. "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

"*If so, is it received entirely in this life? or entirely in the life to come?*" I answer there is considerable difference in the systems of Universalists; but all agree in the main point, viz: that universal holiness and happiness is the great object of the gospel plan. This difference proves, what I wish could be proved, of other christian denominations, that they have set up no standard of their own, to cause people to bow to, or be rejected as heretics. I do not believe in the doctrine of punishment in a future state of existence, but that "the righteous shall be recompensed in the earth: much more the wicked and the sinner."

W. K. J.

FOR THE HERALD OF TRUTH.

Mr. Holley—I beg leave to reply to the "Strictures on No. 3, of this work," which appeared in your last number, under the signature of D. Passing over his contest with the Uuiversalian, I shall only notice that part of his strictures which refers to your editorial remarks. Should you think this an unwarrantable interference with your discussion of the points which have been controverted between you, I do not insist upon occupying your columns in this way, but in such other as will enable me to discuss the same subjects in a manner more congenial to your feelings.

The first position taken by D, is that if the doctrines of the new church, were as well supported by miracles as those of the old, he should believe them; and it is an important fact, that this is the master argument in the mouth of most of the opposers of the new church. To all such I would make the enquiry, whether they have ever reflected on the *folly* and *absurdity* of believing a proposition on such evidence alone. Suppose some person to all appearance, a man, should come to Cincinnati, and raise a dead man to life, should open the eyes of one born blind, and turn water into wine, to prove that *three* are *one;* that a being who is "without body, parts or passions," is *made up of three parts*, and is often *angry;* that the same being who is *omnipresent*, is nevertheless located in a particular place, where another being who is sometimes acknowledged to be himself, and at other times one third of himself, stands on his right hand, would any body believe these absurdities and contradictions, a whit the more for the miracles above referred to?

It would seem to me, that any sane man would not, and that his conclusions under the existence of such miracles, accompanying the teaching of such absurd notions, would be, that the miracles indeed were wrought, but not in support of the notions.

The truth is, these very miracles and many more equally astonishing, were wrought by "Jehovah the Saviour" but for an entire different purpose than that to which D would wrest them. The dogmaticals of the old christian church were unknown and untaught when these miracles were wrought, and have come into being by means of the corruptions of truth which have crept into the church by means of popery, and as foreign from those taught in the word of God, as light is from darkness. The dogmaticals of the Word on the few points I have touched shall be stated, and contrasted with those supported by D, and from which we may discover what those miracles were wrought in support of. But even these without the exercise of reason, and their harmony with the works of God no sound mind could receive. "God is ONE." *Scripture.* "I Jehovah am thy *Saviour* and beside me there is no God." *Scripture. Jesus* was the *Saviour*, and possesses body, parts, and passions. "Lo! *I* am with you *always* even to the end of the world." *Scripture.* Jesus being God or Jehovah is always with us; of course omnipresent and not located some where at a distance, with *another* part of himself standing at his right hand. Now if the miracles about which so much has been said, and which are so much required to prove the doctrines of the New Church, were wrought to prove any doctrines, they were wrought to prove these I have quoted from the Scriptures; those of the old church which I oppose would require, in addition to miracles, that they be reasonable within themselves, and in agreement with the works of God.

The whole difficulty of receiving the truth of the doctrines of the new church without miracles vanishes when it is discovered, that both the advocates of the Old Church doctrines and of the New, acknowledge

the miracles to have been wrought to establish the *truth*, and which both parties admit is to be found in the word of God. But when the New Church expound the Word in such a manner as to reconcile all its parts, and to make it reasonable and agreeably to the works of God, and in harmony with the nature of God and man; why then forsooth, because this operates to disparage the *opinion* of D and others, who have received a like education, they cry out for miracles. As well might D call on the Presbyterians or Quakers for miracles, to establish their *opinions*, as upon the receivers of the new church doctrines. I will close this part of the subject, by remarking that to a real lover of truth, who patiently and humbly seeks to know it, there is abundant evidence of every doctrine of the New Church, without miracles, and I beg leave to quote to all such the words of the *Lord*, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Again "How can ye believe that seek honour one from another, and not the honour that cometh from God only."

The next difficulty which D seems to labour under, is as to the existence of *divinity* and *humanity* in "one and the same being." "He does not yet seem to be able to reconcile it to his understanding that "one and the same *being*" can possess two natures. This, I confess, has a strong squinting towards a denial of the divinity of Christ; but I suppose this was unperceived by D, and shall not admit such an opinion to be willingly maintained by him. D seems to think, because "the term *Father* charactreizes Jesus as *divine*, and the term *son* characterizes him as *human*, that therefore, *divine* and *human* are the same *thing*. Now it would seem to me one *being* may be made up of two *things*. A man, for instance, is made up of body and soul; which to each other are *exterior* and *interior*, or *higher* and *lower*, in their nature. So Jesus who is one *being*, as to his *exterior* is *human*, but as to his *interior*, *divine*. For this reason, he is not only declared to be the "*Man* Christ Jesus," but "God *over all* blessed forever more." If, whenever D again permits himself to enquire into this most important of all doctrines, he will exclude from his mind all idea of *person*, but that of Jesus alone, and consider all the other expressions of the word as referable to some *quality* in him—"*in whom are all things*," he will find no difficulty in admitting that *he only* is holy, and besides him there is no God.

"It is doubtful" says D, "whether the present age is remarkable for an extensive *appearance* of humility, and a large degree of *self exaltation*." It is extremely unpleasant to discuss such a subject as this; it cannot well be done without personality; I leave this matter therefore to be settled by common obserservation. I think, however, there are few so blind, as not to see that the world abounds with such as in effect say, "stand thou there, I am more holy than you." And who also, in like manner say, "I thank God, I am not as other men, I pay tithes of all that I have," &c. (to missionary and bible societies, &c. &c.) and

not a few of these publish it in the news papers. Again he says, "*It is false*" that such a state of man arises from the prevalence of the doctrine of salvation by faith alone—"and it is *doubly false*, that the acknowledgment of *such a faith* makes light of charity, also works of charity, denying they are essentials of salvation." Reader, if faith *alone* be sufficient for salvation, what consistency is there in admitting that *charity* and the *works of charity* are *essentials*. It would seem to me, that that by which *alone* we are to be saved, is the *essential*, and if any thing else be added it would be *formal*. Now to this the Scripture testifies—"In every nation he that *feareth* God and *worketh* righteousness shall be accepted of Him."

Whether D is the advocate of the doctrine of salvation by faith alone or not, is hard to determine, by his strictures. He certainly appears as its defender, by denying its bad tendencies, and declares it to be "one of the most humiliating doctrines in the Bible." He then quotes some poetry from some unknown author, to prove that the Old Church have an esteem for love and works of charity. In part of his poetry, he makes his author ascribe salvation to "*love alone*." If both these positions be true, then some are saved by *faith alone*, and some by *love alone*. Thus we find D to be the consistent advocate of at least two of the sectarian peculiarities, which by dividing the doctrines of the Word, have so long divided and distracted the christian world.

(*To be continued.*)

Concerning the continuation of the Lord's Supper in the New Church; being an answer to Mr. Ephraim Wood's letter which was published in the 5th number of the Herald of Truth, page 106.

That this subject may be made plain, it is proper to enquire why the supper of the Lord was instituted at all, and also what is signified by it. I am well aware that the church for many ages past has supposed that it represented the vicarious death and sufferings of the material body of our Lord. But this, though better than to reject it altogether, is nevertheless very far from the real truth. And here let it be remembered that our blessed Lord and Saviour said nothing about vicarious punishment, satisfying divine justice, or appeasing the wrath of the Father. It is recorded in Mark xiv. 22, 23, 24, "*and as they did eat, Jesus took the bread, and blessed, and brake it, and gave it to them and said, Take, eat; this is my body,*" "*and he took the cup and when he had given thanks, he gave it to them, and they all drank of it.*" "*And he said unto them this is my blood of the New Testament, which is shed for many?* In order that we may understand what is signified by the body or the flesh and blood of the Lord, let us turn to Chap. vi. of the Gospel according to St. John, and find his own words on that subject,—"*but*

my Father giveth you the true bread from Heaven." "*For the bread of God is he who cometh down from Heaven, and giveth life unto the world.*" "*And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*" "*I am the bread of life.*" "*This is the bread which cometh down from Heaven, that a man may eat thereof and not die.*" "*I am the living bread which came down from Heaven, if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.*" "*Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.*" "*Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.*" "*He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*"

Now it appears very plain that these words of our Lord had no reference to his material flesh and blood, for he was speaking of something which he declared came down from Heaven and which man must eat and drink: and we all know that his material flesh and blood did not come down from Heaven, nor were they to be eaten and drunken.—When he gave his disciples the bread, he told them it was his body, and when he gave them the wine he told them it was his blood. It is impossible for any one to believe, that our Lord intended this to be literally understood. For we know he did not actually give to his disciples his material flesh and blood to eat and drink, but the flesh and blood which he gave them came down from Heaven, and, as there can be nothing material in Heaven, they must have been spiritual and therefore constituted his spiritual body, and they were given to nourish and strengthen the spiritual life of our spiritual bodies, that is, our souls.—Now in the New Jerusalem, it is believed that by his flesh is signified the divine good, or divine love, which man must receive from God into his affections, and thus appropriate and make his own: and by his blood is signified the divine truth or divine wisdom, which man must also receive from God into his understanding and thus also appropriate and make his own. And this is an agreement with the words of our Lord above quoted. "he *that cometh to me shall never hunger and he that believeth on me shall never thirst.*" By coming to the Lord is signified the reception of divine good into the affections, for man can only approach the Lord in proportion as he receives, loves, and appropriates this divine good. And man can only believe on the Lord in the same proportion as he receives divine truth into his understanding and regulates his life thereby. Thus we may plainly perceive how it is that he who cometh to the Lord, that is, receives the divine good as it continually flows from above into his affections, shall never hunger, and that he who believeth on the Lord, that is, continually receives and comprehends the divine truth as it flows into his understanding, shall never thirst.

The object then of our Saviour's coming on earth was to bring down to the human race his spiritual flesh and blood or divine goodness and truth and also to give ability to receive them. But this idea is more beautifully expressed in the language of inspiration, as in John i. 12. "*But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.*"

After a careful investigation of this subject, I think our minds will infallibly arrive at this conclusion, viz: that the design of the institution and administration of the Lord's supper was to represent or show forth the absolute necessity of the great work of regeneration in man, in order to prepare him for the enjoyment of the happiness of Heaven. For as the natural body may be nourished and strengthened by natural bread and wine, so our spiritual bodies, that is our souls, must be nourished and strengthened by spiritual bread and wine, that is, divine goodness and truth, or which is the same, divine love and wisdom.

If then the Lord's supper is representative of the work of regeneration in man, it appears to me that its administration must be proper and important, so long as it shall be necessary that man shall be regenerated and this must be the case as long as he is sinful.

The passage from Corinthians is not in opposition to this idea, for it only serves to show us how this subject was understood by the Christian Church at that day, and how it would continue to be understood while that church should remain a church. It is undoubtedly true, that the goods and truths of the church flow into its members and are received and manifested according to their capacity for reception. The Jewish Church was only a representative church; she had no comprehension of spiritual subjects:—religious ideas could only be manifested by her in worldly and sensual things. She could discern nothing but the mere external covering or literal expression. Whatever might have been the feelings or opinions of individuals, it does not appear that the Jewish nation as a church had any idea of spiritual happiness or a future existence. But the first christian church was somewhat of an higher order. She extended her views beyond this world, and believed in an eternal existence after death. The Jewish Church believed that all happiness and misery were the arbitrary rewards and punishments of an omnipotent God, and that they were confined to this world. The first Christian Church had much the same idea of arbitrary rewards and punishmments, only that they would be extended to the world to come.

Our Saviour informs us that "*he came a light into the world,*" of course we must believe that he communicated to the men of the church as much light as they were at that time capable of receiving. But we find after all, that they could only "see as through a glass darkly." He told them that he had more light to communicate, but that they could not receive it then, and afterwards informed them that he would come again; from which we may reasonably infer that the object of his second coming would be to communicate more light or

instruction. In the New Church it is believed that his second coming has already taken place, not literally, but spiritually; and that he has now opened a new communication between Heaven and earth, and through the medium of this New Dispensation is now giving to men, much greater light and knowledge than they have heretofore enjoyed. The first Christian Church believed that the death and sufferings of our Lord were vicarious, or that God the Father punished him instead of man. This was the highest view that she was capable of receiving. She therefore administered the Lord's supper in commemoration of his death, and continued so to do, till he come. But this is not to say that the administration of this ordinance is now to cease, but that it will cease any longer to show his death. Accordingly we find in the New Jerusalem, which is a more glorious dispensation than those which have immediately preceded it, that the supper is not received to show forth the Lord's death, but his life or resurrection, that is the reception, operation and increase of the holy spirit in man, or to use a more common expression, "the life of God in the soul of man."

Note—In consequence of a very feeble state of health the Editor cannot pursue this subject any farther at present, but will take some future opportunity, to give a more full explanation, if Mr. Wood should desire it.

APOLOGY.

The Editor feels that an apology is due to the subscribers for this work, on account of the irregularity of its publication, particularly of this number. It will probably be remembered that in consequence of a journey, the fifth number of the Herald was postponed until the 9th of June. A short time before the appointed day the editor returned, but his health was much impaired by uncommon fatigue and bad weather. Immediately after the issuing of the fifth number, he was seized by violent sickness of which he has yet but partially recovered. Two gentlemen friendly to the work undertook the management of the sixth number, the editor not being able to read even the proof sheets.—When it was time to prepare for the seventh number, the two persons above mentioned were absent in the country, and he still remained altogether unable to attend to it himself. This was to him a great source of mortification and regret, but as there was no remedy, he was obliged to submit. But he hopes the public will make every suitable allowance for the difficulties under which he has laboured, and he now resumes the work with a determination to make every possible exertion to render it interesting and useful.

The above is also intended as an apology to those correspondents whose communications have so long remained unanswered, and the Editor also assures them that they shall receive attention as early as possible.